

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

DR. & MRS. WILFRED A. ROBERTSON
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The Presidential Address

Theosophical Convention, Benares, December, 1930

Brethren:

AGAIN I have the happiness of welcoming you here, on this occasion to the Fifty-fifth Anniversary of the Theosophical Society, and now, as ever, I ask you, those of you who believe in the Masters, to join me in the annual invocation to Those whom many of us believe to be our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality. "May Those, who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on Earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity."

Brethren, I am making something of an innovation to-day with regard to the Presidential speech. As all of you know, that speech will be printed, and you will have the opportunity of reading it in the Report.

I think it would therefore be more useful to our movement if I speak to you on a vital question—in a sense two questions, closely united. One is the question of the relation of Those of whom we speak as "Masters," to the

many members of the Theosophical Society. The other is the question: How far should we consider Them in our daily lives, in our ordinary work, and in this world—which is so much taken up with matters that press themselves vigorously on the attention of those who are active in it? What relation do the Masters bear to us, in our everyday lives? How far should we try to keep the fact of Their existence, the nature of such little part of Their work as we may to some extent know, how far shall we keep Them out of our ordinary lives, fearing, as many people fear, that a belief which many think themselves unable to verify, tends to become a mere form, and after a while even somewhat of a superstition? Is it desirable that we should keep Them, so to speak, in the forefront of our Movement, regarding Them practically as what They call Themselves—our Elder Brethren?

Now that is a question which, of course, closely affects the inner life of each one of us, and it is therefore one which each one of us must decide for himself. There is no one who has a right to dictate to another how he

should think of those perfect Beings of our Humanity, the first-fruits of our human evolution.

No one has any right to dictate to us the way in which we may try to approach Them, nor to discourage the attempt to bring Them into our daily lives. There is, of course, a certain danger that thoughtless and careless statements concerning Them may be made, speculations which may jar on some of us; and possibly also another danger of judging Them by our own canons of judgment, disregarding the sound piece of advice which was given very early to the members of the Theosophical Society by one of the Masters, who said: "You must come out of your world into Ours." That, I think, is a point that needs our careful consideration.

The Masters do not force Themselves on anyone; They do not press Themselves, as it were, on us, seeking admission to our inner lives. Their position seems to me to be much like the picture you know so well, by Holman Hunt, in which the Christ is represented as knocking at a closed door, and where the idea conveyed in His statement: "Behold! I stand at the door and knock." Then He continues: "If any man will open the door, I will come in." It is a statement of a fact in this life; a Master never presses Himself as an authority on anyone, never rejects one who truly seeks Him, by whatever road he approaches, if above all things he is moved by the desire to serve others better. Sometimes, we are inclined to forget, when we speak of the service of the Masters, that so far as They are concerned, They do not need any services at our hands. It is really They who help us, rather than we who help Them. It is enough for Them if, by purity of life, by intense and unwavering devotion, we try daily—nay, hourly—to live as in Their presence. That is surely the only service we can render Them, because in that way we may hope to become channels of Their beneficent influence to Those with whom we come into contact.

And then, many of our members, out of misplaced humility, shrink from trying to serve Them, because it seems that we can do so infinitesimally little for Them. But to approach Them opens up to ourselves illimitable possibilities, like a lamp in a dark place, like a friend's strong hand clasping ours in the moment of danger, giving to us a peace and serenity, which do not make us indifferent to the sufferings of the world, but make us eager to help, and to help in the best possible ways. They are ready to be our Elder Brethren; shall we reject the help so graciously offered to us?

It is perfectly true that the motive of some cannot be particularly unselfish in the desire to come into contact with the Masters. But, even if it be not, yet that very contact will help to make the person, by quickening his evolution, more fit to approach a Master. It was one of the marked points in H. P. B.'s conversation, that it was practically impossible to talk long with her on a serious subject, before she began to speak of the Masters,

before she suggested possibilities that opened before us. She always stressed that we were able to serve better by our knowledge, not that we could gain anything for ourselves, but that we might be reckoned among those who gave themselves more fully, through the Masters, to the helping of the world.

This question is one which necessarily is a pressing one to many of us, at the present time; and I think that it is better that I should speak quite frankly on the subject, telling you what my own decision is; because, at least I know something of it. Each can judge for himself how far he cares to come nearer to Them, with all the implications that go with that approach; whether he is willing to accept those implications, to make the changes demanded by Them, and thus to learn gradually how to cooperate with the Elder Brothers in our world. There are few subjects more fascinating, more attractive; but it is also necessary that we should realize the truth of that which I just quoted from one of Them: "You must come out of your world into Ours." They are not going to come down to the level of our world; we have to climb up, however slowly; we have to climb up nearer to Them, and to however infinitesimally small a degree, to recognize the value of Their work for Humanity, and try in our own childish way to give some form of cooperation to Them.

There are two of those Masters, as you know, or as you have heard, who have a special relationship with the Theosophical Society. You may have read that once a discussion arose among Themselves as to exactly when it was best to start the Theosophical Society. It is just as well to realize that They are not always of the same opinion with each other, although in the discussion They may come to a unity of thought. There are differences of opinion, and, what is startling at first and very significant, is that They always encourage Their disciples, even the youngest and least experienced of them, to state fully and clearly his own opinion. They do not check the statement, despite the imperfection of the opinion of some young disciples. On the contrary, They use extraordinary words of condescension: "We need your opinion; the world needs it." There is Their full recognition of the responsibility of each, and of the fact that each individual has his own gift to give; each individual has some particular quality; and when he is thinking how best to approach the Master, let him try as far as he possibly can to empty himself of any desire for his own advantage, and to try merely to cooperate in Their wonderful service to the world, remembering the fact that all of us can render a definite service.

There is one statement which struck me forcibly when I first read it, and it has always remained with me as a sort of continuous reminder in daily life; that was that "the so-called small services in daily life count as much with Us as the so-called greater services"—a very instructive and significant statement. When I first heard it, I thought over it a great deal, trying to realize what lay

at the back of those words. Why should these small services of daily life count with a Master as though they were some great service done to mankind? And the conclusion to which I came was an obvious one that the big opportunities come only now and then, generally at long intervals of time. Therefore, they will never lead to the growth of a habit. But the little things of daily life come every day and all day long, and therefore we can create the *habit of service* if we render any service that comes in our way, looking on every contact with another as an opportunity to serve that person. As that becomes our habitual attitude to every one whom we meet, we shall gradually find that everyone is profoundly interesting, and that the giving of service is the greatest joy in life.

* * * * *

Above all, let us remember that the best preacher and the best machinery for spreading Theosophy is by leading the Theosophical life; that example is more powerful than the most fervent speech of the most eloquent orator; that everyone of us can strive after as an ideal, an ideal that will grow into a reality as we patiently work. Our life is like a piece of marble, out of which we have to carve a statue of the perfect man. Let each of us carve it to the best of his ability, and then we shall become more useful to the great Helpers of the world and be less unworthy when They call us Their brothers.

My Gurus in the West

By C. JINARAJADASA

One of the happiest experiences of an educated man is the constant looking back on authors who have inspired him. Therefore the truly educated man is a lover of books and surrounds himself with books. Each book is the voice of a guide and friend; and so to possess books is to be rich in friendship. I say "to possess books," not merely to have them on shelves. The distinction is obvious, and need not be expatiated upon.

There are certain authors to whom I turn constantly. Even if I do not pick out so very often one of their books from my shelves, their thoughts are somewhere at the back of my mind, especially as I try to create anything literary or artistic.

Foremost of these are the unknown authors of the Upanishads. In one way or another, every phase of philosophy is somewhere to be found in an Upanishad, not necessarily fully developed, but only in germ. And as all philosophies turn at last towards one goal, that of the Unity, any one who has steeped himself in the Upanishads is reminded of them, as he listens to the latest speculations of the modern mind.

Next to the Upanishads, I think Dante influences me most. Fortunately for me, I can now read Dante in the original, and so sense an exquisiteness in art which no other poet possesses. There is in Homer, in the Greek, a wonderful gigantic quality, as if somehow one were consorting with an order of super-

men. The rolling waves of his language, the stark reality in things which he presents, united to the indescribable Greek quality of looking at life "as it is," make Homer by far and away the greatest of the poets. But Dante is unique in another sphere. It is that, whatever is the thing or event or human characteristic, which Dante describes, he makes it as if it were a window through which to look at a whole host of cosmic happenings. He is archetypal—I know no other word to use for him. If he describes the growth of a plant, he makes you see the growth of the soul as well. He uses a language almost perfect for poetry, for Italian has a diamond-like clearness. And in addition, Italian has an artistic sweetness and sonority which, in the hands of a master like Dante, makes whatever he says so said that it could not by any possibility be said in a better or truer or more beautiful way.

After Dante comes Richard Wagner. He is the best known for his music-dramas, for in them he has made a unity of abstract music and the drama, which no one ever before has attempted. Combine the dramas of Aeschylus with the lofty music of Beethoven, and you get something of what Wagner dreamed of as art and life. If one could imagine Shakespeare's *Romeo and Juliet* or his *King Lear* raised to the nth in their emotional and artistic appeal, that is what one finds in one of Wagner's typical musical dramas like *Lohengrin* or *Tristan and Isolde*. As to his great Trilogy, *The Ring of the Niebelung*, which takes four successive evenings to perform, we see in it the dramatization of a whole cosmos at work, with Gods and men, and with all the creatures of earth and sea, of fire and air.

Of this group of Dante and Wagner is Plato. And Plato affects me because of his great concept of Archetypes at work. So too is Plato the end, for when all is said and done, the clue to the mystery of life is the Archetype.

And lastly comes Ruskin, whose gospel of humanitarianism is the noblest gospel that I know. Ruskin to me thinks true. He thinks true because he feels true. And he feels true because he has realized that all art, all religion, all science and philosophy lead to one goal, which is to understand man, and to love and serve man. He brings all the powers of his intensely artistic nature to preach that gospel. In many ways, especially in Political Economy, we are still in darkness because we have not yet cared to understand Ruskin.

Ruskin, Dante, Plato and Wagner—these are my Gurus of the west, and I say to each of them: Tasmai Sri Gurave Namah! (Homage to each of these teachers!)

BUDDHISM

IF QUESTIONS OR BOOKS, WRITE

DWIGHT GODDARD

Union Village-Thetford, Vermont

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Two New Departments

WE ARE introducing in this number two new departments to be devoted to news of Headquarters staff and the business side of the Society's affairs, including finances, membership data, building fund progress, and information about personnel and Headquarters activities. It will be given only sufficient space to keep the members in contact with the business of their own organization for we recognize the fact that business is not the purpose of the Society and that from an organization standpoint it is vital only as it serves the larger ideal of disseminating the wisdom. Another section will be devoted exclusively to field work and whatever has to do with the public, including the work of the Lecture Bureau, the activities of our lecturers and our publicity program in all of its branches; again recognizing the fact that while plans and reports are to some extent routine matters they may become vivid with the purpose underlying them. "Just Among Ourselves" will deal with our own internal affairs. "Field Work" will contain the data about our public activities.

Destruction

WE acknowledge that this is an era of change when old concepts are giving way to new in science, religion, philosophy, ethics, and indeed in every department of thought and

human consciousness. We may admit the evident need of replacing outworn theories and stilted orthodoxy with truth in which the life has freer play, and we can welcome the new vision and the greater understanding which new insight by new thinkers brings to our conceptions of the years past.

But we cannot account for the attitude of those who in attempting to tear down the beautiful would leave us nothing in its place except a certainty of their own prejudice and corruption of mind. Nor can we permit the injustice that is always involved in this destruction to pass uncondemned.

In a recent issue of the MESSENGER an article appeared quoting from a Spanish American Catholic paper with some comment thereupon. Some few of our readers have written us regarding our attack upon the Catholic Church. These should read the article again and note that there is no attack, not even a counter-attack, but only comment upon the injustice displayed in the Catholic print, in its denunciation of Dr. Besant for her earlier views and associations while making no reference to her many years of service to the world and defense of the oppressed.

Why this injustice? Attack upon ideas, politics and even the principles of any individual may be in order but to denounce one who has spent a lifetime in altruistic and uplifting public service by referring only to her free thinking and her atheism of decades ago and by ignoring her love of mankind and her human service of fifty years past, is an injustice to be explained only on the basis of prejudice or deceit. It was to that phase of the criticism that the article was directed. It is well that our readers should note the nature of such attacks upon those in whom we recognize a greatness approaching divinity.

But it is not only leading theosophists who are thus made the victims of such unjust attacks. There has been an epidemic of biographies prying into the lives of the great and purporting to be revelations of truth.

Books have recently appeared on H. P. B. and Dr. Besant attempting to deprive them of their greatness by emphasizing insignificant incidents and ignoring the nobility of the life and its dedication to human service. Lincoln has been subjected to the same process. What does it matter if he never split a rail? Did he not preserve the Union? All three remain great souls by reason of their lives of devotion to the cause of human betterment, and no truth-perverting mind can change the fact that the world is better for such outstanding servants of the truth.

We attack no religion, no creed, no sect. We see in every one of them a ray reflected by some facet of the gem of truth, but we decry injustice and the destruction of beauty and idealism wherever they appear.

Annie Besant

DR. JOHN HAYNES HOLMES of the Community Church in New York, speaking recently of the World's ten greatest women of today, named Dr. Besant among them.

"Greatest of women orators—a flaming spirit ever questing with unquenchable ardor after truth—a leader of multitudes in whom at last east and west have met."

To be acknowledged "greatest orator" is honor indeed and one that for forty years she has held with constant acclaim from friends and foes alike. Greater honor still lies in the avowal of unremitting search for truth. But greatest honor of all is extended her in the recognition that in Annie Besant east and west have met.

For unwitting though the association may be in the mind of Dr. Holmes we who know her realize that it is in the finding of truth that she has seen and learned the unity of all mankind and that it is by living in accord with that all pervading oneness of divine life that she has brought together in herself the love and confidence of men of differing views. It is in that recognition of truth in her that east and west have met.



Our New National President, Mr. Sidney A. Cook

Apropos of Mr. Roger's splendid introduction of Mr. Cook in the last issue of the MESSENGER, we are sure you all would like to see a picture of the new National President. This cut is of course very inadequate, but it will give you an idea of his outer appearance. His great charm and friendly spirit, however, can only be appreciated by meeting him in person, which you will have an opportunity to do at the Hotel Sherman in August, so do not fail to attend Convention this year.

Might of Brotherhood

"Our people are gathered not from the leaders and thinkers but from the loving, the compassionate, the brotherly. It seems a feeble thing, this power of Brotherhood. It is the mightiest thing in all the world. And although it is true that we cannot expect to find amongst us men and women of magnificent intellect and overwhelming power of thought, we may expect to find amongst us the compassionate, the gentle, and the loving. The thing of vital importance is the Spirit of Brotherhood and that we must never let go. The Society is not bound by its President any more than by anyone else. It is bound only by its great central principle of Brotherhood. Let us join hands, whether we agree or disagree with each other on any other matter save that of Brotherhood, and go forward into the future that is unfolding before us."

ANNIE BESANT in *The Changing World*.

Personal Opinions

By L. W. Rogers

Meeting The National President

There are many reasons for attending the annual Convention in Chicago and the Summer School in Wheaton this year and one of them is in order that you may meet and greet the new National President and get acquainted with him. Nearly all our members have read his logical articles in the MESSENGER and have observed the able way in which he has gone forward with his work as National Treasurer for several months. This has given the general impression of an alert, capable mind, guided by a spirit of devoted service; but it is only by meeting men face to face that we are enabled to become really acquainted. As presiding officer at the Convention and as the executive in charge of the Summer School this year you will have an opportunity to see Mr. Cook in action and to meet him personally. To my mind that will be one of the most interesting features of our Forty-Fifth Annual Convention in Chicago on August 16, 17, and 18, and the Summer School that immediately follows at Wheaton.

The Blavatsky Lecture

An outstanding event at the Convention will, of course, be the Blavatsky lecture by Mr. A. P. Warrington, Vice President of the Theosophical Society. Centennial celebrations are rare occasions and only the truly great can so impress the world that the hundredth anniversary of their arrival on the physical plane is commemorated in many parts of the earth. On every continent the Blavatsky Centennial will be observed. Mr. Warrington is one of the world's outstanding theosophical thinkers and with the combination of a rare occasion and a great subject we may confidently expect something well worth the journey to Chicago to hear.

The Arundales

The two previous visits of Dr. and Mrs. Arundale to America have made them familiar figures and warm friends to thousands and there will undoubtedly be a general desire to strengthen these ties by meeting them again in August. They are coming via England where Dr. Arundale has engagements that will keep him busy for a considerable period and his stay in the United States is to be brief. It was at first doubted that they could stay after Convention for the Summer School but it was finally definitely arranged. Rukmini will also be on the program. When we add Mr. Warrington, Miss Codd, and Mr. Hodson it can truly be said that the Summer School presents a program too good to be missed. The advance registration is already close to one hundred.

Mr. Cook And The "Unexpired Term"

Only one negative note has reached Head-

quarters in the matter of the action of our Board of Directors in electing Mr. Sidney A. Cook to fill out the unexpired term of National President and that is a very mild one—merely the inquiry why he was not elected to serve only until the coming Convention.

There are two excellent reasons. One is that when the sweeping change in the method of elections was made in the By-laws at the Seattle Convention the strong and unanimous feeling was that politics should be taken out of our Conventions for all time. That was some ten years ago, if my memory is accurate, and the wisdom of that legislation has never since been challenged. It has become the settled and accepted policy of the Society and only some extraordinary emergency would justify its abandonment without a general ballot on the subject. The mechanism is provided in the By-laws through which, in case of either the death or resignation of a National President, the office can be filled and the affairs of the Society can go smoothly along to the end of the term without the necessity of an election before that time, notwithstanding the successor may also die or resign. Section 15 of By-law VI gives the Board of Directors the power to appoint, when necessary, all officers from the Vice President downward, to take care of any vacancies and also makes it explicit that the successor of the resigning National President shall serve "for the remainder of the unexpired term." In this particular case, Mr. C. F. Holland was the successor, but it happened that on account of his personal affairs and his work as counsel-without-salary for various theosophical organizations he could not come to Wheaton; therefore Mr. Cook, National Treasurer, was next in line not only officially but eminently so personally. The Board of Directors proceeded legally and in full harmony with the spirit of the By-laws in electing Mr. Cook to fill "the unexpired term."

The second of the reasons is that it would be unfair, anyway, to ask a member to take the office of National President for the brief period to August next. Such an acceptance necessarily means considerable rearrangement of one's affairs. Moreover, in so short a time a National President is hardly more than well settled in the office. He has had no opportunity to make any sort of a record, to show what he can do, while the membership has nothing by which to judge him and come to a decision about the wisdom of his policies. It would be manifestly unfair both to him and to the electors to have to decide in August whether he should be re-elected for three years. But as matters now stand it will be a year from next January when we will be required to again make nominations for National President. By that time Mr. Cook will have had an opportunity to make a record and the membership will have had time to know him well.

Grounds And Garden Notes

Some of our members who have written that they miss from the MESSENGER the notes about the grounds may be pleased to see the caption above. Since autumn I have been too much absorbed in the lecture work to think of anything else. Back at Headquarters again the very first hours (three of them) were put in sauntering through the grounds with notebook and pencil in hand inspecting everything from bees and birds to shrubs and trees, and recording the things to be done, and finding everything in fairly good condition.

The season is late this year and at the date of this writing (May 17) the grove is beautiful in its new dress. A varied assortment of evergreens, scattered about, make dark contrast with the deciduous trees while a dozen of the latter which are in bloom look like huge bouquets of pink, of white and of red. A few flowering shrubs help to make an inspiring early summer picture.

The growth and general health of the grove is entirely satisfactory. Even the chestnut tree bearing the gift plate of H. K. Campbell and which, I remember, the tree doctor said would not survive a vicious wound it got in its infant days, seems to be quite rugged and measures quite well in growth. Some of the elms and maples are the leaders, however, one of the former now having a trunk circumference (not diameter) of one foot and eight inches, and one of the latter is one foot and ten inches, two feet above the ground.

Fruit trees are all in fine, vigorous health. The oldest cherry trees are loaded with bloom. The second planting, gift of a Dallas member, promises a small crop (pretty good for four year olds) and the oldest of the apple trees are ready to make a baby start. Raspberries (the second planting comes in this year), blackberries, currants, gooseberries, rhubarb, asparagus, etc., are all vigorous. Both of the latter two will yield in excess of requirements. The second planting of asparagus will come into production next spring and as both rhubarb and asparagus are easy to put up, there can be an abundance of each for winter use. Once established, these two vegetables require but little attention and are fairly permanent, asparagus flourishing for fifteen or twenty years without replanting.

The garden this year is in the hands of Mr. Oliver Green, bookkeeper, as I shall be too busy getting together material for new lectures to give it any thought. He has selected a corps of assistants from the Headquarters staff and there are high hopes of an abundance of green peas, golden sweet corn and other health building vegetables which this black soil can so readily produce.

The latest tree planting on a scale worth mentioning occurred last spring. The three-acre plot west of Wheaton avenue and at the extreme south end of the Society's grounds was planted to apples of standard varieties. It was not necessary for family consumption, but the ground was there, awaiting the time when it will be utilized for a theosophical educational institution and there was no rea-

son why it should not be made useful meantime, and incidentally beautified. So it was planted in fall and winter varieties—Jonathan, Rome Beauty, Mackintosh, Winesap, Grimes Golden, etc., which bring excellent market prices. These trees have made a most satisfactory record with a loss of exactly one per cent from nursery to established trees, now beginning their second year, notwithstanding the shipment from the nursery was by error sent by freight instead of by express and was consequently a week on the way. Some of the trees did not emerge from the dormant state for several months but only one in the shipment is dead. For home consumption, in addition to the above varieties, we have a few other trees of Red Delicious, Golden Delicious, Wealthy, Willow Twig, Starking, and Yellow Transparent.

The bird family, well fed and contented, seems to be all here. The Chinese pheasants are keeping much out of sight in the sweet clover field, for it is nesting time, but we hear their frequent calls. The quail seldom come into the open; the robins, as usual, greatly outnumber all others. Meadow larks are much in evidence and of wrens and thrushes there are a few. The brown thrashers are increasing in numbers—a most welcome fact—and a pair of them were examining the shrubbery against the front of the building but yesterday. The brown thrasher is the "mocking bird" of the middle and eastern states and he does not, like the real mocking bird, wake you up by singing at 2:00 a. m.! His repertoire is not quite so extensive but just as pleasing as that of his grey cousin and he has a gentler voice. Here on the Headquarters grounds they are very tame. This afternoon one swung on a top branch of the wild cherry tree that shelters two colonies of bees and did not even shift his position because a human was working beneath. For a quarter hour he trilled along in a style that justified Burroughs' description, "The joy singer," and the performance was in full blast when I left. Long life to him!

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Just Among Ourselves

Mr. Rogers—Chief Counsel

Everyone at Headquarters, from the National President, with problems of state, to the gardener with the equally weighty problems of planting time is glad to welcome Mr. Rogers back for the summer. Happily for us he is now available for wise advice and constant helpfulness. We believe he is enjoying it all, too, and, while glad to be relieved of executive duties, is nevertheless ready to participate and always willing to give the assistance which his long experience makes so valuable.

And you should see the members of the staff linger after dinner to hear Mr. Rogers' stories and reminiscences. A most entertaining person is our President Emeritus.

Another Wheaton Day

National Headquarters again was host to members and their guests on Sunday, the twenty-fourth of May, a glorious spring day. At four o'clock the guests assembled in the auditorium on the third floor where our National President, Mr. Cook, greeted them officially and presented the speaker of the afternoon, Dr. Charles J. Cahill of St. Louis Lodge and now a resident of Chicago. Dr. Cahill gave a very scholarly and enlightening talk on "Heredity and Theosophy" from a definitely scientific viewpoint. The talk stimulated an active question and answer period.

After the lecture hour tea was served in the library with Mrs. Sidney A. Cook as hostess. There followed a delightful hour of music, that special hour which has come to be so distinctive a part of these gatherings at Headquarters. Mrs. Sarah Towner, pianist of Chicago, was the artist whose contribution to the lovely atmosphere of the day was greatly appreciated and enjoyed.

In June, when headquarters will again invite members to meet in their Society's home, Miss Clara Codd of England will be the speaker.

The Mural Decorations for Headquarters

Mrs C. Shillard Smith, to whose appreciation of the beautiful we owe this project, writes that the artist, Mr. Richard Blossom Farley, has completed an inspiring, beautiful mural for the south wall of the reception hall and may possibly finish the canvas for the second wall by July.

It is difficult to visualize such a work of art but the long newspaper account from the Philadelphia *Public Ledger* gives evidence of the keen interest which Mr. Farley and his murals have aroused in Philadelphia, and Mrs. Smith writes enthusiastically.

The entire series of murals is the realization of a dream of Mr. Farley's to portray the up-

ward sweeping paeon of life towards ultimate truth. His belief in the unity of all life forces is deeply sympathetic to Theosophical ideas and he regards this commission as a rare opportunity since he is free to develop his ideals, his spiritual allegories and delicate nature fantasies and to express in flow of color and line the theme of man's organic and spiritual unfoldment.

There is no doubt that we are fortunate in securing the services of so gifted an artist and especially one whose art is so in harmony with Theosophical ideas.

The Membership Plan—Power Generator

How pleasant it would be if we could just do all the things we ought to do. But struggle to acquire the power is an essential part of the plan. Our performance is not equal to our knowledge for the personality has power of its own not yet overcome. That is not so difficult to understand but the reason is not so clear in explanation of the struggle to acquire the power to do the things we ought in our program of Society activities. There is so much that could be undertaken, so splendid a work to plan and carry out, so many small lodges needing help and so much territory unorganized, but the power that is lacking is that of money.

A way of generating that power in many small dynamos and conveying it to a central station was devised in the new membership plan through which each member could contribute in the form of membership dues, payable quarterly if he wished, sums that would be devoted exclusively to field work, for the strengthening of existing lodges and the development of new ones.

It would be splendid if Headquarters organization could for a time forget the plan and leave it entirely to the membership to remember it but the urgency of the work and the necessity of arranging for lecture tours and programs compels that the matter of funds and finances be kept constantly before our members. Not long could the work continue nowadays if someone were not constantly on the job producing these gentle reminders through the MESSENGER and by mail, sending them, sad to relate, to those who should need no reminder—worthy and devoted but forgetful members.

Now is the time as the new fiscal year is about to open, to generate your part of the power of the plan—a new membership for 1931-32, contributing, supporting or sustaining, quarterly or annually. Now.

Report of New Membership Plan

Previously reported.....	\$5,227.00
Advance 1932 dues.....	1,045.00

Changes in Our Staff

To lose old associates is always cause for regret, and we are regretful that, after all, Mrs. Marshall found it necessary to take a more complete rest, and that Miss Frances Cunningham, following long and faithful service, should seek a change and decide to return to the home of her relatives. Mrs. Zoe Innes, a recent acquisition, encountered changes that called her nearer to her kin. So we lose these three workers while others come to our assistance.

Mr. Kewal Motwani comes to us from the University of Iowa volunteering his services for the vacation period. Miss Carolyn Mitchell of Rollins College is classifying and systematising our Library. Miss Ila Fain came out from Chicago and spent a week end steadily working to help the National President catch up on delayed correspondence. Now we are glad to learn that Miss Eva Minnich will return permanently to join our band. Miss Minnich was with us as a volunteer worker some eight months ago but left on account of ill health. Now after a long rest in Florida she is anxious to be back in active service. Another faithful worker of the past whose return we shall welcome is Miss Marie Mequillet of Cleveland who will come to us in June for the summer.

Headquarters Library

It has long been a dream of Headquarters to have our library catalogued and organized so as to make available both to members and non-members the store of wisdom contained in the books. That dream is about to come true and the person in charge of the project is Miss Carolyn Mitchell, a charming and capable librarian who will devote her time for as long as needed to this very important task.

Planting Time

Mr. Walter Krusch, a member of St. Paul Lodge, visited Headquarters recently and generously gave a rare fern, called the deer tongue fern, and four beech trees, which he had gotten in Germany. These contributions are very welcome and will add their share to making our grounds beautiful.

A Headquarters Talk

SIDNEY A. COOK

I cannot let this opportunity pass without a word of sincere appreciation for the expression of your loyalty and confidence in the memorandum I found on my desk last Sunday. I acknowledge it from my heart for I know you meant it, and just as sincerely I have confidence in each of you and feel that the loyalty you express to me is similarly given by each of us to every other.

Loyalty to an individual is something very beautiful, and much can be accomplished through it, for loyalty by many to one binds that many into a unit for purposes of work. But there is a sense in which loyalty can be stronger than that which can be offered to

an individual or a personality. I can best portray it by reference to the way I feel towards Dr. Besant. I think that nothing she could do would make her mean less to me because behind her I see the ideals she holds and the movement she serves. And it is the movement, the T. S., to which my loyalty is really given although she as an individual embodies its ideals and represents it. And of course behind it all there is the certainty that the T. S. is the Masters' instrument and that she serves the Society because she serves Them. Loyalty can mean a great deal more than following an individual. While that is one aspect, and a powerful one, loyalty to a cause, to our movement, is higher and nobler.

I think, too, that loyalty to the T. S. is particularly needed now. The Society has been going through a difficult period and although better times seem to be approaching there are still many difficulties ahead, and we must have steadfastness and unshakeable allegiance which make it impossible for anything to divert us from our theosophical path. These are the qualities that are going to be of special value.

Now regarding our group of workers here. I think I have found a definition that will make clear to you the difference that, to me, exists between workers and servers. Some one recently referred to our activities as taking place on the periphery of a circle from which it was necessary frequently to return in consciousness to the center where our true self might be touched, and from which peace and inspiration could be drawn to the outer activities. Now it seems to me that work and service of a physical nature are both performed on that circumference of the circle, but that *work* is done without thought of the center, whereas *service* is rendered with that center constantly in mind and frequently contacted. In service we give something more than mental and physical labour for we return upon the higher self and give something of that self too.

Thinking again of our servers here as a group, I have noticed and felt how united it is becoming. The group consists of servers, each contributing his particular note, now becoming so beautifully attuned that together they make a perfect chord in the harmony of service offered to the Masters. There is no standardization, each one is himself, doing his particular part but each sounding a pure note in consonance with every other. In a recent issue of the Theosophist, Mr. Leadbeater gave a description of the mechanism of group consciousness as a channel of power but I like to think of our group as creating such a perfectly harmonious chord that as it swells upward in the offering of our united service it sweeps clear a channel down which the blessing and power of the Great Ones may flow. I think that to live and serve together that way and thereby create such a channel is more important than the work with pen and typewriter that we have to do. For as the constant return to the center by the individual converts his work into service, the

harmony and the unity of the group consciousness will make our general offering of work to the section a really live and useful service. We must bring into the Society and send out with all our work that spirit of service into which a part of our very selves enters so that our thoughts and our activities become conveyors of peace and harmony and love to all the members everywhere.

As a group in which such a spirit prevails, creating a channel by the unity of our consciousness, we have a duty towards those who newly join our staff. Those of us upon whom the duty of selecting servers devolves are going to be especially careful to choose, as far as we can tell, people who have the ideals for which we work and whose individual notes, though distinctly their own, are nevertheless the notes that will enrich the swelling chord of harmonious expression. To us all there falls the responsibility of aiding the newcomer to attune himself that the group may be strengthened, its service made more powerful and above all that the channel may be widened.

Recently, in thinking of our work as a group, there came to my mind the words, "He who is not with me is against me." They apply to us because it is not only true that a group member who is not fully in accord is creating discordant vibrations but one whose attitude is neutral, who is not contributing something must be carried along by the others, lifted up by them to the height of their own attainment of unity, and that additional burden lessens the efficiency of the group. So we must be helpful to new members and draw them into our consciousness while they are being attuned to the harmony of the whole.

That center to which I have referred exists in each one of us and each can return to it and contact it frequently. But as a group we must also have a center where we can feel the unity of our consciousness. That I think can be attained only by meeting together for the special purpose of sensing that oneness, and that can best be done by meditating together regularly. I hope therefore that you will arrange under the guidance of Mrs. Jewett, who is willing to lead group meditation, for you to meet each morning and, before the day's work starts, make yourselves one in consciousness for harmonious service. I wish I could be with you at each daily meditation, but sometimes I shall be able to join you and I always shall when I am staying here.

A Bequest To the Society—An Income To the Donor

We have loyal and devoted members who wish to make the Society the recipient of some benefit from their estate but who at the same time feel the need for retaining the income from their investments during their lifetime. A member has suggested a means by which this can be accomplished very simply. It is proposed that members who wish to make donations to the Society, to be effective when they themselves pass on, should donate their bonds or other securities with the understanding that

the income from those investments shall be paid to the donors during their lifetime. This thought originated in connection with the Society's own building bonds, some of the holders of which would like to give the principal sum to the Society, provided that the income be paid continuously throughout the donor's life. While it would be difficult to arrange the matter in exactly that way, because to do so would necessitate the Society's paying interest on the bonds continuously, it could easily be arranged that when a bond matured the Society would reinvest the money in some other security producing approximately the same income, which income would belong to the bondholder as long as he lived. An arrangement of this kind could very easily be worked out with each individual who wished to provide for the Society to be a beneficiary of his estate. A simple form of agreement would fully cover the situation, insuring that the member would receive all the income continuously during his lifetime and that the Society would become the recipient of the principal sum upon his death. This plan is so easy to work out and so simply avoids all the complications and delays of executorship that it is surprising it has not been suggested before. It must be a distinct advantage to a member to be assured of continued payments of income and at the same time a source of tremendous satisfaction and joy to know that the investment, undiminished in amount, would surely become the property of the Society when he no longer had need of it. Here is an opportunity for members with private incomes. Will those to whom the plan has interest please write Headquarters for details of the way it can be put into effect? It is a plan of mutual benefit to such members and to the Society they so faithfully serve.

For brotherhood stretches upward and downward on every side, with endless links of love, of reverence, of compassion, and if we hold out our empty hands to Those above us that They may pour down into our hands the Water of Life, then we must remember that only as those hands empty themselves in blessing upon the younger, will they be re-filled by the Elders of our race.—Dr. Besant.

Pilgrim Meditations

by MARY MACLACHLAN

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The Inner Life ~ ~ ~

By Clara M. Codd

From time to time, as editor of this page, I shall try to procure inspiring contributions from those amongst us who are older in the spiritual life. This month I am very happy to give the notes of a little talk by the International Vice President of the Society, Mr. A. P. Warrington. It was given to a gathering of the Krotona residents, and he has allowed me to print it here.

Faith in the Masters as Living Personalities and How to Make That Faith More Real.

By A. P. Warrington

"I think the most general, permanent and stable way towards getting the realization of the Masters into one's personality might be something like this: Assume that the ego does not know the Master. The personality down here hears or reads of Him; is appealed to by the thought, and begins to think about Him; wants to approach Him. That sets up correspondences in the ego, and when the higher contact is made by him with the Master, he thrills with the delight of the Master. This may be the first real contact the man has ever made in the ego consciousness.

"Let us assume that after this contact is made, the ego remains constantly in touch with the Master, is being thrilled continually with the thought of Him, and in turn is pouring out the Master's force in all directions. One of the first things he would naturally do is to focus that force down into the personality. If the personality continues to want that touch, the ego has an easy effort in pouring that consciousness down into him. But if the personality grows cold, one can see that the ego would not have a very great success; and what could he do but quietly withdraw and wait, going on with his work on his own plane and waiting for the personality to come around again in its own good time?

"Doesn't it seem reasonable that, when the ego has made his touch with the Master and is already a channel for Him, and he has also made his contact with the personality from the consciousness side, then the personality would have acquired what is called *faith* in the Masters, this bringing a thrill to himself, a deep conviction that the Master indeed is a reality?

"When we get that achievement the thing we seem to have is a faith really based on knowledge. Not the direct knowledge of the personality, or the consciousness in an objective sense, but the direct knowledge of the ego subtly shared in by the personality. His knowledge then is implicit not explicit. That is the natural process we are all supposed to pass through, is it not? And what better name is there for this implicit perception than faith?

"The other way, that of having an occasional glimpse, is good, but what I observe in people who have had those experiences is that they sometimes come to doubt them. We can't doubt a conviction that holds us, willy nilly; that is real, permanent; but the other is an outer experience and no outer experience will help us much, unless we can hold on to it in darkness as well as in light. To some, seeing

a vision of the Master does not differ substantially from seeing a picture of Him; but this deeper experience is different.

"How are we to get this experience and maintain it? Just by the process recently mentioned, by centering our thought as much as possible on the Master, trying to realize His presence and something of the wonder of His life?

"I should say by a fuller use of the imagination. If we only take the trouble to build up the image of the Master, part by part, feature by feature, radiance upon radiance, seeing Him in the outlines of His body with all the imaginary power that we possess—seeing Him as a presence in His magnificent effulgence, with an expression of love and power upon His face; and, going over this day after day, improving the image, vitalizing it, glorifying it in every way, the thing that happens is that on the etheric and the planes above we make a form which the Master Himself can use. If we put the right material into it, He undoubtedly would be glad to use it, and in doing so the image would seem to us like His personal presence. It is interesting that the amount of power a Master puts through an image is precisely the amount that one can receive through it. The more power we can put into our images, and the more capacity we can bestow upon it, the more He can pass to us. No one thus can receive more than is good for him, for each creates his own measures.

"It does not really matter who the Master is that we imagine, for They all work as one. Let us suppose, for example, that a brother's particular Master, though unknown to him, is the Master Hilarion, but that because he has come into the T. S. and has learned of the Masters M. and K. H., he has begun to create an image of one of Them. No mistake will be made, no time, no force, no power, no effort will be lost, for the responses would be given by the Master M. or K. H. on behalf of His Great Brother, the pupil's own Master. Then when the right time shall come he will naturally work with his own Master just as though he had done it from the beginning. Simply take for one's Ideal the one that is for you, in the line of easiest approach, the easiest for you to think of. I would say to an enquiring member: If the others are not so easy for you, then take the Master M. who is one of the inner founders of our Society. Then throw yourself into some work that is idealistic for Him.

"All life is an adventure. I don't believe we should always try to be so materialistic, so cautious. Life is a splendid experimental activity. If we don't know this or that, we could well go out and try to learn by practical ex-

perience. We may make mistakes but that's good for us. Every mistake we make is a lesson learned in the most valuable way. Therefore, let us not be so afraid of mistakes. They teach us lessons in a permanent form. People can hold themselves back in their evolution by being too cautious, too timid. I was told the other day of a man, a retired banker, whose caution, gained through years of care exercised in making investments, in always looking for trouble, is making him unhappy now. He is not a man who is enjoying the great adventure of life, but is set like cement.

"In this occult game one has always to take some risk. You go just so far in evolution, then there is an unknown step ahead. You must take it on faith, on the knowledge your inner self has. Perhaps the ego says, 'I have seen this step, it is for you to take, my personality. You have had no experience of it yet, but it is all right.' He tells the personality to leap forward and the latter leaps into the light. I don't say it is not well to be cautious in a reasonable degree, but it is very ill to overdo it. It is well to take reasonable chances, and it is likewise ill to take foolish ones."

C. W. L. Received by the Rajah's Elephants

In writing of the South Indian Theosophical Conference held in the village of Nilambur, Bishop Leadbeater gives so delightful an account of the official reception that it cannot be passed unnoted and we quote from his own inimitable description of the occasion:

"This official reception was a very quaint affair—in fact it is unique in my experience, for I found myself confronted by a line of sixteen elephants (one of whom was a baby only two months old) and was expected to receive and reply to an address purporting to be from them, as the first part of the ceremony. An address had been written out on palm-leaves on behalf of the elephants, and this was solemnly read to me. I append an English translation:

The intense heat of the tropical summer has brought about its inevitable effects. The lakes and tanks are dry. The rivers have become thin and small. The whole country is parched, and the pleasing green has disappeared.

And lo! It rains now, the air is cool, the dust is laid, the ground is moist, and there is relief from the burning heat. Your coming is verily heralded by this pleasing change. The rain brought coolness and comfort to the physical world. Not less intense is the joy that we feel when you are amidst us. Our hearts are brimming with rare happiness at sight of you.

To you, dear Elder Brother, to you who, like Bhishma of old, have led a life of Brahmacharya to serve the world one-pointedly, and who have lifted many a struggling pilgrim out of the slough of despond, to you we extend our greetings.

We were advised that our fellowship with humanity would help our evolution. Accordingly, we became willing comrades of men and have served them faithfully. We bear the images of the Gods, and thus help the Brahman in his temple worship; we help the warrior-caste by boldly fighting at the battle front; we help the merchants by carrying merchandise to distant lands; and we help the labourer in his hard manual work. But our love, so far, has not been reciprocated. They ill-treat us and our brethren in many ways. They cruelly train us for the circus. They want us to stand on two legs and sometimes on one—we who find the greatest difficulty in supporting our unwieldy bodies even on four legs. They hunt us and kill us and call it sport.

In the cruel treatment meted out to our sister, the cow, human cruelty and ingratitude reach their very acme. The cow was considered sacred by our noble ancestors from ancient days, and the Hindu kings vow, at their coronation ceremony, to protect the cow. But the murder of the cow is going on. Man is not satisfied with the nourishing heart-warmed milk given by the cow; but he is driven to murder it by his unholy craving for flesh. Can ingratitude go further?

We, the unlettered beasts, scribble and set down our thoughts of sorrow and trouble, and present them to you in the hope that you, the tireless apostle of universal brotherhood, will intercede on our behalf and advise erring humanity to be gentle and kind in their dealings with us.

May your blessings flood our suffering world.

As soon as this had been read, it was inserted into the hollow end of a very fine loose tusk, which was brought up and delivered to me by one of the elephants, who carried the tusk in his trunk. Being asked to reply, I said:

I have lectured in many places and to many people, but never before to elephants. What can be said to elephants, let me say.

Well, brothers, sometimes you may meet with those who treat you unkindly, beat you, and are cruel to you. But whenever you meet with Theosophists, they will always befriend you and be kind and gentle to you in every way.

I ask you in turn to be always kindly and patient with human beings, even when through ignorance and stupidity they do not know how to treat you. I have always heard of you as noble and wise beyond all other animals, and I hope that every one of you will live up to that reputation. The gods have given to you greater strength than to any other creature; show yourselves worthy of that splendid gift by using it always to help and never to harm. I thank you for your address, and I am much obliged to you for your endeavors to join in this Conference. (Here an elephant trumpeted, which caused much laughter.)

I wish you well! I wish you very well; and such blessing as may be given to elephants, I give you with all my heart (raising his hand in blessing).

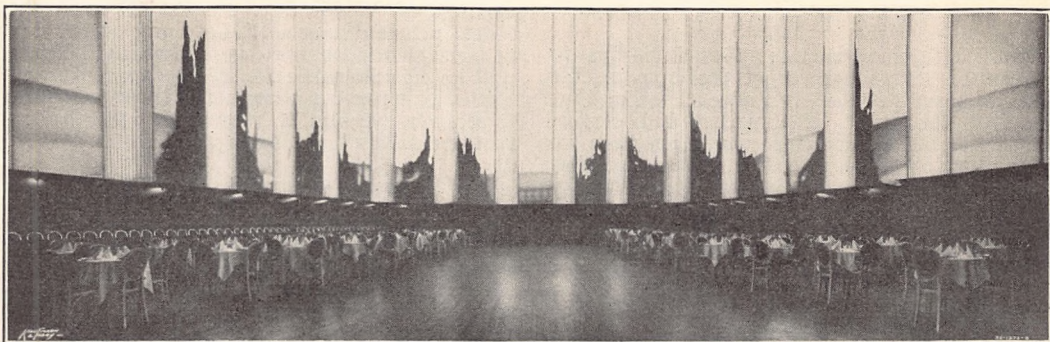
The elephants seemed singularly unimpressed, but when the address was over, they lay down on their stomachs with their four legs projecting in front of them, as dogs do, and curled their trunks into the shape of an S, which seems to be their method of saluting."

Following this unique ceremony the Conference proceeded in the more usual ways. Bishop Leadbeater gave several addresses, and Mr. Ernest Wood, Mrs. Hilda Wood, and Miss Mary K. Neff were also speakers on the program.

It is interesting that the official party was received by the Rajah in whose palace they were very graciously entertained. Referring to the Rajah, Bishop Leadbeater remarks that the arrangement of descent in this region is matriarchal and that the Rajah holds his position as the representative of his mother, but that who his successor might be was past finding out. So the intricacies of rulership obtain whether in the matriarchate or Tammany Hall!

Mr. Holland

Our Vice President, Mr. C. F. Holland, is giving a series of lectures in Los Angeles under the auspices of the First Universalist Church. Whether identified as such or not, we are confident that the audiences will learn much of theosophical teaching under Mr. Holland's direction.



45th Convention, Chicago, Aug. 16 to 18 4th Summer School, Wheaton, Aug. 20 to 26

Convention and Summer School Features

Announcements already made no doubt have aroused considerable enthusiasm about Convention and Summer School. For the features so far disclosed and the names given carry assurance of an unusually attractive program, one that in many respects will be memorable. For instance, the H. P. B. Centennial is an event unique in its significance and in the history of our movement. All over the world homage will be paid to the great Messenger of the Brotherhood and our members will be deeply glad to meet together to offer reverence and gratitude to H. P. B., the Light-Bringer. Our program will include a meeting in which several speakers will give an epitome of her life and a brief expression of our wholehearted and reverent regard, to be followed by a short period of personal dedication to the continuance of her work and of devotion to the ideals she upheld.

Then on Sunday evening, H. P. B., the greatness of her achievement, her courage and the inspired purpose which dominated her life and insures the permanence of the Society she founded, will be the subject of a public lecture by Mr. A. P. Warrington, International Vice President.

Apart from the H. P. B. Centenary exercises and the inspiration that will come to those who attend, an opportunity to see and hear Mr. Warrington after his long illness is a stellar attraction in itself. We rejoice in his returning health and welcome him warmly for he will assuredly have a message for us as members as well as for the public.

The Bal Tabarin with its color music provides a new setting for our Convention. At the same time it combines quiet and seclusion with all the advantages of a first-class hotel as well as proximity to the stores and other city attractions.

But to return to the program. Dr. Arundale

will give a public lecture on one Convention evening. He has yet to cable us his subject but we know it will be a forceful, inspiring address on some current topic of vital interest. He will also give a convention talk to our members. His Summer School talks of two years ago are still fresh in our minds. Who can forget his expositions on "Greatness," "Nirvana," "Kingly Words," "The Road to Truth" and others of that year's program? Although it must be several weeks before we can receive the details of his program for this year we may be sure it will be no less instructive and inviting.

Rukmini too will be with us and we may depend on her to give us a message of value.

Miss Clara Codd and Geoffrey Hodson are also on our program for Convention as well as for Summer School. The Hodsons and Miss Codd seem almost a part of our own organization so close to us have they come during their work during the past two years.

And how incomplete it all would seem without Miss Poutz; but she will be with us too, and we may depend upon a loving greeting from her.

But Convention is not to be all lectures or talks, or all business. To attend to the business of the section is one essential but to become inspired to new effort and fired with new zeal is an equally important purpose of our getting together. This year we are adding another feature. Summer School attendants of last year were loud in their praise and appreciation of the interpretive dancing on the lawn under the lights of Headquarters, by Miss Frances Allis and her company. Miss Allis is one of our members and she succeeds in interpreting the idealism and the motive behind the beauty of our philosophy and this year's Convention, too, is to have the delight of her artistic presentation of these ideals. In the Bal Tabarin setting with the color music this feature will prove no less beautiful and attractive than on the lawn at Wheaton.

The Keynote

Amid all the attractions that invite us to convention let us not forget the keynote. We meet to serve the Society and each other that more of the spirit of devotion and service may enter our work after convention than we were able to command before. To ensure that result we must prepare in ourselves to make convention a source of inspiration to others. A program designed to that end is in course of preparation but if each one brings a heart full of personal harmony, overflowing with love for every other and for our work and the cause we serve progress as a result of getting together will be assured. Personal preparation, thoughtful consideration of our attitude as it will be displayed at convention will ensure harmony and enthusiasm from which progress will naturally follow. To meet understandingly as egos meet, Self to Self, with the differences of personalities set aside, will make of our convention a channel of power that the membership, the country over, will be able to feel in the new spirit that will follow. Thus only can convention be considered as serving its full purpose to the Society.

Convention and Summer School Fees

The Convention registration fee of \$2.50 is less than on the last occasion of a Convention in Chicago. The Summer School fee remains unchanged at \$10.00 for registration. A room in the village or accommodation in the Headquarters dormitories together with Summer School registration and meals served at Headquarters will be \$30.00 for the whole Summer School period. For dormitory occupants showers are provided. For the regular sleeping rooms at Headquarters shared with others but with bath for each room, together with Summer School registration and board, \$40.00 per person.

In another article information is given regarding first class hotel accommodations available for Summer School guests. The rate at the hotel will be \$50.00 per person including registration and board at Headquarters. A slight additional charge will cover bus fare, the amount depending upon the number choosing hotel accommodation.

Summer School notes are not included in any of these figures. It is all made quite clear in the following tabulation:

Convention registration.....	\$ 2.50
Summer School registration.....	10.00
Summer School registration, village room or Headquarters dormitory and board at Headquarters.....	30.00
Summer School registration, Headquarters sleeping room with bath, and board at Headquarters.....	40.00
Summer School registration, Baker Hotel, and board at Headquarters.....	\$50.00 and up
Convention Banquet.....	2.50

The Summer School period is from the afternoon of Wednesday, August 19, to the

evening of Wednesday, August 26, and the rates include dinner in the evening on the day of arrival and on the day of leaving. There will be no allowance for early departure and similarly no extra charge for those who find it more convenient to stay until after breakfast the following morning.

Hotel Reservations

As you know, the Hotel Sherman will be the headquarters for Convention August 16 to 18 and many will wish to avail themselves of the reasonable rates offered. The following minimum rates are quoted for your information:

Room with bath, for one person, \$2.50 per day.

Room with double bed and bath, for two persons, \$4.00 per day.

Room with two single beds and bath, \$6.00 per day.

Your request for a room reservation should be addressed to the Registration Clerk, Hotel Sherman, Randolph and Dearborn, Chicago, and mention should be made that your reservation is being made for the Theosophical Convention.

All other inquiries with reference to Convention and Summer School are to be addressed to Headquarters.

Summer School Hotel

On the beautiful Fox River at St. Charles, only fifteen minutes by bus from Headquarters, is located a hotel of the latest construction, splendidly situated and beautifully equipped.

Some who have previously attended Summer School have hoped for better accommodation than the village or our own dormitory arrangements provided. Now all the conveniences of a modern hotel with bus service in each direction are available.

The Baker Hotel is delightful in its situation on a beautiful river but also in the works of art which it houses and the pipe organ that provides its music. A dining room with glass floor, beneath which are colored lights, and every modern requirement for the comfort of its patrons brings our guests all the benefits of city convenience combined with the quiet charm of the country and the inspiration of Summer School attendance.

It is necessary to complete arrangements with the hotel management. Will those who desire its accommodation please register promptly?

Pay Dues and Attend Convention

The by-laws provide that members whose dues are unpaid for the current fiscal year 1930-31 ending July 1, 1931 may not attend Convention. Send in your dues and be sure of the right by good standing and of the opportunity by attendance, to register your opinion and your vote.

Summer School—A Vacation

A vacation, a physical, emotional, and mental rest and change can be found in no better way than by attending Summer School. Country air and scenery for physical relaxation and the quiet and calm of the super-physical atmosphere of Wheaton for emotional and mental enjoyment. For there is peace to be found at Headquarters and no better opportunity for close social contact could exist than in the conditions under which we live together under the inspiration of similar ideals and a common cause. Here will be the warmth of emotional harmony and the mental stimulation of inspiring talk and discussion. An ideal vacation for all our vehicles and inexpensive as well as physically and superphysically beneficial.

Chicago Members

There may be Convention visitors who would welcome a room in a private home for the four days. If any Chicago members have rooms available either free of charge or for a reasonable rent, please notify Headquarters.

Auto Travel Bureau

Headquarters has established a Bureau of information to assist members in reducing the expense of travel to Convention and Summer School. Many members travel by automobile and often have space available in their cars that could be occupied by other members who could meet them at designated points if the necessary connections could be arranged through a properly informed Bureau. The Automobile Travel Bureau will therefore be a clearing house of information.

Sharing the gasoline and oil bills would be of mutual advantage and the expense reduced below the rate of railway charges. Will members who will come to Convention and Summer School in their cars let us know whether they have extra space, whether the car is open or closed, and whether they prefer men or women as additional passengers? Also will any members who would like to take advantage of such an offer kindly register with the Bureau at Headquarters and, in doing so, state whether they wish to return immediately after Convention or will remain for Summer School.

The Bureau is for your assistance if you will supply the information necessary.

Mr. and Mrs. Wardall in Europe

Mr. and Mrs. Max Wardall will sail from Cherbourg on August 5 and this date assures their presence at Convention and Summer School. We shall be happy to have them, and of course they must have a place on the program.

What Our Audiences Want To Know

Questions and Answers After Lectures
By GEOFFREY HODSON

II

Q. What kind of cooperation between the angelic kingdom and the human do you suggest?

A. In this answer, I will suggest one kind. So often when we long to heal the sick, we find ourselves debarred from doing so, for lack of knowledge; we have to step aside and let the specialist come in. If, however, one's thought power is under reasonable control, and the heart is open to the sufferings of the world, one can be a healer of the sick. The church is re-awakening to the realization that one of her most important functions is to heal the sick. Every individual of a religious turn of mind and a somewhat spiritualized consciousness can, if he will, quite effectively heal the sick.

To heal, one must first think of the patient as radiantly well and happy—never as sick. Thought is a great power, a moulding influence. If one thinks of a person as weak, depressed, unhappy, down-cast and ill, one tends to increase his affliction. So the healer must always think of the sufferer as well and radiantly happy.

Then think of the Great Healer of the World—meditating your way into His presence. Draw near to Him and "touch the hem of His garment," and seek consciously to enter His all-embracing consciousness. Then draw the suffering one up into His presence near to the burning flame of love, which is His heart; hold them there, close to Him and utter mentally this prayer: "May the healing power of the Lord Christ descend upon you and may the Holy Angels encompass you." Then picture a mighty descent of His healing power flooding the sufferer and a host of the Shining Ones surrounding him, conserving that power and pouring into him their own vivid energy and life-force until gradually he shines as They shine and the Christ Power pours through him.

Hold that concept steadily for a minute or so with unbroken concentration, repeat the process two or three times a day and soon you will become convinced of its efficiency and of the power and Presence of the Lord and His Shining Ones. There is no limit to the number of people one can help in this way. All people who aspire to help may have a list of the people whom they are daily trying to help with their prayers. Every day take their names, lift them into the Presence of the Lord and invoke His power and blessing and quickening influence, and surround them with the angelic presences. Soon these inner forces and angelic powers will become living realities to you. My book, the "Brotherhood of Angels and of Men" deals fully with this subject.

* * *

Q. Do volcanoes have Angels of Earth or Fire?

A. Chiefly, fire.

* * *

Q. Are angels more correctly defined as God's thoughts, or have they material forms?

A. Everything is God's thought—we are all His thoughts—the bodily forms first exist in His mind, are projected out into the material world and then filled with His divine life.

* * *

Q. Who are the seven archangels of the seven rays and to what rays are they assigned?

A. They are the seven great Spirits before the Throne, the archangel Heads of the rays. The rays show themselves in man as temperament—and we have the will temperament, the love temperament, the thought, the artistic, the scientific, the devotional temperament and the ritualistic temperament. These are seven great divisions or manifestations of the outflowing divine Life. That Life passes through one or other of the seven great Spirits before the throne, becomes impressed with their particular type of consciousness and vibration, which manifest down here in human life as a particular temperament or ray. I only know of the Archangel Head of the first ray who is Saint Michael.

* * *

Q. Does each individual have an angel always with him through life?

A. Certain sacraments do have that effect. At the sacrament of baptism performed by an ordained priest in the apostolic succession a sylph is attached to the child or adult and helps him throughout the whole of life. I know of no other cases. When you come to examine with higher sight certain theological doctrines they are found to have an extraordinarily vivid meaning behind them. It is quite true that our Lord, in laying His hands upon the apostles, transmitted a measure of His mighty power into their keeping. That link with Him and that power are handed on at the ceremony of ordination by a Bishop. So every priest is a direct "disciple" of our Lord Himself and an outpost of His consciousness and what he does in the name of Christ is an extremely potent act. Many times I have felt that power flowing through a priest. There are orders of angel servants of our Lord, Who is the Teacher of angels and of men, serving Him and His priests in their ceremonial acts in religious life. If, therefore, that ceremony of baptism is correctly done, then an angel is attached to the newly baptized one and remains with him throughout the rest of his life and onwards throughout the life in the intermediate worlds. Apart from that I don't think we all have one individual angel who remains with us all the time. The angels are always there and we can always call on them and they minister to us but not necessarily the same member of the angelic hosts.

* * *

Q. Will you kindly speak of the Angel of Death?

A. The Angel of Death is a great and in-

scrutable being rather beyond my powers of investigation. Apparently He is a mighty One Who snaps the cord at death and attends to the permanent translation of consciousness from the physical to the super-physical worlds which is rather a delicate process. He and His subordinates see that the passage occurs quite safely. That little I know about Him, but more I cannot say.

* * *

Q. How do the characters of devas who pass over into the human kingdom differ from the humans?

A. Read the life of Isadora Duncan, of Shelley or of Nijinsky, the Russian dancer, and you will get an idea of the kind of life they live. Nijinsky, leaping in a most graceful movement, could appear to hover in the air. He was said to be quite supreme in this feat. When asked how he did it, said: "You leap up and then you pause—that is all there is to it." Read his life and you will see something of what happens to a member of the angelic host when he comes into the human kingdom. There generally is great genius in one of the arts, great love, high romance and also great tragedy.

* * *

Q. Why do angels develop through happiness and humans through sorrow?

A. Because it is the will of the Supreme. I am afraid I cannot answer beyond that.

No one really is a thorough member of a society like ours, unless he or she has taken up some kind of service to others. The life of the Spirit consists in giving continually. You cannot hope that spiritual life shall pour into you from above, unless the life you are receiving pours out from you in every direction.—Dr. Besant.

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Field Work

Our Lecturers

The Omaha newspapers have certainly been generous in giving space to Mr. Geoffrey Hodson, and the Omaha Lodge is to be congratulated. Two long accounts, both well illustrated, appeared giving quite completely the results of Mr. Hodson's investigations with the fairy life in one of the parks and, on the site of an old ruin, a glimpse of an earlier civilization. The latter bit of research was of interest to an archaeologist who accompanied the party and whose testimony verified the statements Mr. Hodson made.

Mr. and Mrs. Hodson are spending the month of May in Omaha giving a series of lectures and members' meetings.

We have had no detailed information as yet regarding Mr. Kunz's week in St. Louis, but wherever he goes his audiences look forward to his return, so we are confident his series of lectures has been highly successful.

Dr. Pickett is continuing her work in Indiana.

Mrs. Aldag's itinerary includes Baltimore and Philadelphia for May, and we have received various enthusiastic accounts of her work.

Miss Codd's stay in Pittsburg was extended another week and from there she goes to Grand Rapids, Michigan, where on May 24 she will be the speaker at a Symposium on *What is Theosophy*. She will remain in Grand Rapids until the meeting of the Michigan Federation on June 7.

The Ohio Federation

The Ohio Federation of Theosophical Lodges met for its Third Annual Convention at Columbus, Ohio, May 2, 1931, with delegates present from the following Lodges: Besant and Cleveland of Cleveland, Warren, Akron, Dayton and Columbus.

An interesting report of the six contact meetings held during the past year was given at this session. Propitious circumstances

made it possible for the President, Mrs. Jennie E. Bollenbacher, to cover the state this way in person, without expense to the Federation.

The afternoon session was followed by the annual banquet at the Neil House, with Mr. Rogers as the principal guest speaker. The convention went on record as regretting the resignation of Mr. Rogers as National President, but he was able to convince us that it was a forward step for the good of Theosophy in the lecture field.

We were also favored with a timely visit of another field worker, Dr. Nina Pickett, who addressed the Saturday afternoon and Sunday morning sessions.

At the business session on Sunday morning the official family with one exception was re-elected, the officers selected being: President, Jennie E. Bollenbacher, Columbus; Vice-President, J. Arthur Faulk, Cleveland; Secretary-Treasurer, Ida V. Zetty, Columbus; members executive committee, Mrs. Laura E. Holloway, Dayton, and Mrs. Earl Mathie, Barberton.

The report of the extension committee for the past year bared the interesting fact that the national Theosophical magazine had been placed in seventeen libraries of ten different cities in this state and that it was much appreciated by reading room visitors.

Southern California Federation Plans Work For New Season

The lectures given last year in Los Angeles by Miss Clara Codd and Mr. Geoffrey Hodson were so successful that return engagements for them both are included in the scheduled activities of the Federation of Southern California Lodges for the coming year, as outlined at the meeting of April 18.

At this meeting announcement was made of the recent passing of Dr. Augusta Zuber,



THE OHIO FEDERATION IN CONVENTION

a beloved fellow member and faithful worker.

The appointment of Mrs. Betsey Jewett, former secretary-treasurer of the Federation, to the office of secretary of the American Theosophical Society was noted. Congratulations were extended to Mrs. Jewett but regret also was expressed because the larger service entailed her absence from California.

The members assembled then unanimously passed a resolution urging Mr. Sidney A. Cook to accept the presidency of the American Theosophical Society and offering him whole-hearted cooperation.

The Lecture Bureau

Probably many of you have already discovered that the Lecture Bureau Committee is actively at work. This preliminary gathering of data is exceedingly important and we believe everyone will recognize the essential usefulness of assembling all available information and will be prompt in supplying it.

From the point of view of Headquarters we only regret that the investigation could not have started many months ago to be in usable form now when decisions about lecturers and itineraries can no longer be postponed. The practical necessity of making arrangements for the fall schedules compels action but so far as possible we shall carry out the recommendations of the committee, and look forward to another year when the plan will be completely formulated and in operation.

Magazine Publicity

The correspondence columns of various magazines offer our members a real opportunity for sowing the seed of theosophical knowledge. Those who are alert and judicious may very successfully deal with a timely topic from the theosophical point of view or answer a question so helpfully that the way will be opened.

In the issue of *Unity* for May 4, Mrs. Henriette Posner has a letter quoting Dr. Besant on liberty. The pertinence of this subject to our current problems and the ringing idealism of Dr. Besant's pronouncement that self-control must be the foundation of liberty make the selection highly felicitous.

Another member, Mr. George W. Welch, writes to the editor of the *Christian Century* and under the caption *Theosophy Beckons* offers reincarnation as a solution to the perplexities of an article previously published.

The above illustrations are merely suggestive of another means of permeating the world's thought with theosophical principles.

Harry Fox

The Lodges around San Francisco Bay have been fortunate in the recent visit of Mr. Harry Fox, an English theosophist.

Mr. Fox, an engineer of wide experience, gave a number of talks to members, largely on various phases of science co-ordinated by Theosophy. It was interesting and gratifying to learn of the slow march of modern science

toward the major tenets of Theosophy. As Mr. Fox is versed in recent scientific thought and was associated with Mr. Geoffrey Hodson in some of his clairvoyant research, every word he had to say was of special interest to members.

In addition, Mr. Fox gave one public lecture under the auspices of Pacific Lodge, entitled, "Is Civilization Being Helped?" It dealt with angelic cooperation in the world's present situation and sounded a welcome note of optimism.

Mr. C. H. van der Leeuw

Those who have been following the development of the movement known as International Modern Architecture will be interested to know that Mr. C. H. van der Leeuw, one of our prominent members in Holland and President of the International Congress of Modern Architecture, visited Chicago recently and spoke before the City Club on the subject "Modern Factory Architecture."

The following is quoted from the City Club Bulletin:

"Mr. van der Leeuw has been the guiding spirit in the building of the new modern van Nelle factory in Rotterdam. His own interests are along artistic lines and he has achieved that rare combination of efficiency in management and operation without the sacrificing of artistic feeling. Very careful records have been kept of costs, as the endeavor seeks to prove what can be done in any business which is able to finance construction. The architectural magazine 'Wendingen,' published in Holland, devoted an entire issue to the factory in February, 1930."

Mr. van der Leeuw is in America as a delegate to the International Chamber of Commerce in Washington.

New Books And Editions of General Interest to Theosophists

Voice of the Silence, H. P. Blavatsky.....	leather	\$1.00
Light on the Path, Mabel Collins.....	leather	1.25
*Esoteric Writings, T. Subba Row.....	boards	2.00
*Science of Social Organization or Laws of Manu, B. Das.....	cloth	3.50
Jimgrim, Talbot Mundy.....	cloth	2.00
Mind Radio, Max Wardall.....	paper	.25
Personal Ascendancy and the Subconscious Mind, M. Wardall.....	paper	.50
The Servant, C. Lazenby.....	cloth	1.00
Soul and Its Mechanism, A. A. Bailey.....	cloth	2.00
Astrological Key Words, M. P. Hall.....	cloth	2.00
New Model of the Universe, Ouspensky.....	cloth	7.50
Twelve Principal Upanishads, Dr. E. Roer, 3 vols.....		9.00
Flame of Youth, C. Jinarajadasa.....	cloth	.75
Eternal Poles, C. Bragdon.....	cloth	2.00
Solar System, A. E. Powell.....	cloth	5.00
Earth Gods, Kahlil Gibran.....	cloth	2.50
New Light on the Problem of Disease, G. Hodson.....	cloth	1.00
The Stars in Their Courses, Sir James Jeans.....	cloth	2.50
Intimate Glimpses of Mysterious Tibet, G. E. O. Knight.....	boards	1.00
Psychic Self-Defence, Dion Fortune.....	cloth	2.50
Personality of H. P. B., C. Jinarajadasa.....	paper	.50
The Source of Measures, J. Ralston Skinner.....	cloth	5.00
Meditation: Its Practice and Results, C. M. Codd	cloth	.75
People of the Blue Mountains, H. P. Blavatsky.....	cloth	2.00
Budhas Golden Path, D. Goddard.....	cloth	1.75
Studies on the Book of Enoch, Isabel B. Hol- brook.....	paper	.50

*In preparation.

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What Lodges Are Doing

To the regret of the members of Aurora Lodge, change of residence necessitated the resignation of the president, Mrs. T. B. Dayenport. The Lodge, however, is fortunate in the leadership of its new president, Mrs. Blanche Hurd, who already reports a very fine meeting on April 29, when Miss Clara Codd addressed the members and their friends on *How We Create Our Destiny*. As we all know, Miss Codd always gives inspiration wherever she goes.

The May-June program of Oak Park Lodge includes an interesting and varied series of lectures to be given by different members of the Lodge, a series which should attract the public as well as stimulate the enthusiasm of the members.

The new officers who will serve Detroit Lodge for the coming year are reported as follows: President, Mr. E. Norman Pearson; Vice President, Mr. S. H. Wylie; Secretary, Mrs. Golda Stretch; Assistant Secretary, Miss Florence Case; Treasurer, Miss Mary Wetterholt; Assistant Treasurer, Miss Olive Chapman; Book Agent, Miss Lola Fauser; Publicity, Mrs. Anna K. Bryan; Librarian, Mrs. Elsie Pearson; Assistant Librarian, Mr. John MacDougall. Mr. Pearson, the president of the Lodge, and also president of the Michigan Federation, is giving an interesting series of public lectures each Sunday evening this month.

The secretary of the Shri Krishna Lodge, Norfolk, Virginia, Mrs. Claudia M. Rudd, writes that Mr. Robert R. Logan gave a very impressive lecture there on April 19 on the subject, *Up From the Animals*.

Mrs. Wallace Patterson, the secretary of Rogers Park Lodge, writes us of their very successful meeting in commemoration of White Lotus Day. There were eighteen members and guests present who greatly enjoyed the program of talks and music as well as the social time which concluded the evening.

An interesting course of lectures by Pandit J. C. Chatterji is announced by the New York Theosophical Society to begin on May 13.

The chairman of the Program Committee of Washington Lodge, Washington, D. C., sends an announcement of the public lectures and classes planned for May and June. The subjects are varied and the arrangement of classes and lectures gives evidence of an effective organization.

Happy news comes from Columbus, Ohio, in the announcement that Harmony Lodge and Columbus Lodge have amalgamated. This union will undoubtedly make the work there stronger and more effectual.

The secretary of Lansing Lodge, Mrs. Grace P. Winchester, writes that they commemorated White Lotus Day with an enjoyable program of readings and music at the home of Mrs. Alice Johnson.

Mr. Fritz Kunz will give a series of four lectures on *Occultism Today and Tomorrow* for St. Louis Lodge beginning May 17.

Miss Codd is carrying on the work with Pittsburgh Lodge which was so well begun by Mr. Rogers. She is giving members' talks and open study classes as well as public lectures and this concentrated effort should do much to consolidate the work and deepen and strengthen the consecration of the members.

Announcement of two new classes for the public is made by Central Lodge Theosophical Society, New York City. One class will be conducted by Mrs. Matilda Feldtmann on the Bhagavad-Gita, and the other by Mrs. E. R. Broenniman on *The Key to Theosophy* by H. P. Blavatsky. New officers for Central Lodge are: Honorary President, H. C. Copeland; President, Mr. Amador Botello; First Vice President, Mrs. E. S. Sears; Second Vice President, Mrs. Eva S. Hoyt; Secretary, S. Amdisen; Treasurer, Miss Karen Amdisen; Librarian, Mrs. A. M. Costello.

New officers have recently been elected by Besant Lodge, Houston, as follows: President, Dr. Kenneth Mayo; Vice President, Miss Belle Williamson; Secretary, Mrs. Jessie Thompson; Treasurer, Mrs. Inez Butterfield; Librarian, Mrs. Nora Buelow. The secretary reports a very successful year's work and expresses their gratification in the promise of Mr. Milo Perkins, the retiring president, to continue next year his monthly public lectures which have been so well received during the past year.

Chicago Lodge offers a series of public lectures on some of our Treasures in Literature, which includes the Bhagavad Gita, Golden Verses of Pythagoras, The Voice of the Silence, Light on the Path, and The Song Celestial. Their Saturday afternoon programs are also suggestive and indicate appreciation of the beautiful in literature and music as well as alertness to more mundane problems.

Friends and members enjoy these Saturday afternoons which are preeminently successful social occasions.

Mrs. Consuelo Aldag

The Chicago Daily News for May 18 carried an Associated Press News item announcing that Mrs. Aldag was one of the speakers for the round-the-world telephone conversation, sponsored by the World Federation of Education Associations in cooperation with the National Council for Prevention of War. The account includes an attractive photograph of Mrs. Aldag, and we are sure that the friendliness of her smile carried goodwill over the wires.

The H. P. B. Centenary

Dr. Besant has sent out a formal statement on behalf of the Executive Committee of the General Council announcing the Adyar celebration on August 11 and 12, of the anniversary of H. P. Blavatsky's birth. The Executive Committee regards the time as inopportune for an international gathering and adds, furthermore, that "H. P. B.'s ideals can be best served by celebrating the centenary in every country and in each Lodge, by making the occasion an opportunity to make the world acquainted in as many places as possible with H. P. B.'s personality." Every lodge is therefore advised to make a "special festival of commemoration, stressing her spirit of sacrifice to the Society and the greatness of her contribution to Theosophy." At Adyar, during the two days "there will be not only addresses on H. P. B., but also a special exhibition of her manuscripts, scrap-books, mementos, etc."

Dr. Besant's suggestions are consonant with our own Convention plans when we shall especially study the life of H. P. B. through her writings, through the recollections of others, and by every means at our disposal learn more of the "Lion-hearted H. P. B." to whom we owe the priceless knowledge of the Ancient Wisdom.

In offering true homage we shall grow into her greatness, for reverence is the beginning of wisdom. And so shall our time at Convention become a dynamic experience and give new impetus to the work we do for the Society to which H. P. B.'s whole life was offered.

David Phipps

The Seattle Lodge of the Inner Light records the passing on April 30, of Mr. David Phipps, at the age of 93. He became a member of the Society in 1897 and his name is listed on the Honorary Roll at Headquarters.

"Build Thee More Stately Mansions, O My Soul"

Augusta Zuber, one of our most devoted Theosophical members, recently completed, to the last detail, her work in the body that South California members knew and loved well. After explaining to Lodge officials the probability of her absence she went to her medical colleagues and gave herself over to their treatment with the remark—"do with me as you will but I believe I need a new body."

May she soon return.

Out in the sunshine there is no creed,
No philosophy, no earnest struggle to correct.
Out in the broad expanse of God's mountains
No words condemn, no words can save.
Out in the sunshine there is no creed
Save that great "I believe in God's Eternal Right."

Out in the broad expanse of God's mountains
There is no condemnation—only love and peace.

CHARLES N. LATIMER.

World Theosophy

A member in Schenectady makes a very useful suggestion that has fine propaganda possibilities and at the same time will help our American Magazine. The suggestion is that every lodge from its own funds or perhaps by special generosity of a member or group of members, should subscribe for *World Theosophy* for the Public Library of its city.

Every Lodge can do this very useful and worth-while piece of service. Only \$3.50 is necessary and a collection in any Lodge would produce for such a purpose this sum. The best way to use it is to hand it in to the Library with the request that it subscribe for the magazine—*World Theosophy*, published at 6137 Temple Hill Drive, Hollywood, Calif. Our several hundred Lodges ought to turn in several hundred subscriptions in this way.

Steamship Tickets

It has become the fashion for organizations to be appointed agents for steamship companies. Headquarters has been given the agency for all lines sailing from the United States. When you place your order here you put money into the treasury just as you do when you order a non-theosophical book through the Theosophical Press. But our members seem seldom to remember it when going abroad. Recent sailings show that three groups of our members paid steamship companies a total of several thousand dollars. The commission would have been a handsome sum.

"The Door That Did Not Close"

This play by Miss Beatrice Wood was given with such success at Besant Lodge, Hollywood, that we believe other lodges may be interested. Theosophists know that death does not close the door and the presentation of this idea in dramatic form may well be an opportunity both artistic and inspiring.

Typewritten copies of the acting version at the cost price of 50 cents may be obtained by writing to Miss Beatrice Wood, 2033 Argyle Avenue, Hollywood, California.

Checks

Make all checks except those to the Theosophical Press payable to the American Theosophical Society. This applies to all payments, no matter whether for the new membership plan, for regular dues, for the Building Fund or any other purpose. The money will always be properly applied.

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Book Reviews



All books reviewed in these columns may be secured through The Theosophical Press, Wheaton, Ill.

Eggs and Olives, by D. M. W. Burn. Published by Coulls Somerville Wilkie, Ltd., Dunedin, N. Z. Price, cloth \$2.50, through the Theosophical Press, Wheaton, Ill.

This is a book of poems, and when I say "poems" I mean just that. It is not a book of rhymes and jingles, as so many books of alleged poetry are, but a collection of poems of much more than average merit.

The title seems a strange one, but it is explained in a poetical foreword entitled "The Entrements." Here it is.

"Not yet," half laught the Augustan bard,
Singing of late Rome's sumptuous ways,
"All trace is lost of the stern, hard
Gray life of earlier days.

"Still on the tables of the great
The guest, reclined luxuriously,
Midst costly viands, regal state,
May eggs and olives see."

So at the feast of English song,
The purest glory of our race,
Though meats past price the table throng
These rimes may find their place.

Thus modestly, the author introduces a set of poems which are much more than "rimes," and for those who enjoy real poetry the feast is spread.

Probably two of the finest things in the book are the first two poems, *Atys* and *A Judgment*, the former having for its central thought the wise admonition of Solon, "call no man happy while he lives," the latter being a poetical account of "the judgment of Solomon." They are dramatic poems, or to speak more accurately, poetical dramas. Written in stately, sonorous blank verse, they are worthy of the place which the author has given them, at the beginning of the book.

There are many other good things in the book, too many to specify them all. "In Autumn," a short poem of ten lines, is a veritable gem of descriptive poetry.

Some of the poems indicate that the author is a student of the scriptures of the far east. The book is one of those which one likes to have upon his table or his desk, to be taken up at odd moments for mental refreshment.—John McLean.

The Religion of Man, by Rabindranath Tagore. Published by Macmillan Co., New York City. Price, cloth, \$2.50.

"In this work, I offer the evidence of my own personal life brought into a definite focus. To some of my readers this will supply matter of psychological interest; but for others I hope it will carry with it its own ideal value important for such a subject as religion.

"India has ever nourished faith in the truth of the Spiritual Man, for whose realization she has made in the past innumerable experiments, sacrifices and penances, some verging on the grotesque and the abnormal. But the fact is she has never ceased in her attempt to find it, even though at the tremendous cost of losing material success. Therefore I feel that the true India is an idea, and not a mere geographical fact. I have come into touch with this idea in far-away places of Europe, and my loyalty was drawn to it in persons who belonged to countries different from mine. India will be victorious when this idea wins the victory—the idea of 'The Infinite personality, whose light reveals itself through the obstruction of Darkness.' Our fight is against this Darkness. Our object is the revealment of the Light of this Infinite Personality of Man. This is not to be achieved in single individuals, but in one grand harmony of all human races. The darkness of egoism which will have to be destroyed is the egoism of the Nation. The idea of India is against the intense consciousness of the separateness of one's own people from others, which inevitably leads to ceaseless conflicts. Therefore, my own prayer is, let India stand for the cooperation of all peoples of the world.

"My religion is the reconciliation in my own individual being of the Super-personal Man, the Universal human spirit. This is the theme of my Hibbert Lectures."

When Were You Born? by Cheiro. Published by The London Publishing Co., North Hollywood, Calif. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

This book is for the general public rather than the student of Astrology. The author has endeavored, and with success, to present the signs of the zodiac in a perfectly plain, practical manner that would be helpful to anyone without knowledge of Astrology. The author says that his book is for people "who are more concerned with their material welfare and their success on the earth's plane." However, he might have named the signs of the zodiac as the subjects of his chapters instead of just giving the months.

In the latter part of the book he has a chapter on "Life's Triangles and Affinities," which correlates Astrology with Numerology. He brings out the idea that affinities and friendships are found when their birth numbers are sympathetic, as well as being born in the same triplicity of the zodiac.

He closes with a chapter on colors and the numbers which correspond to them.

The book is recommended for those who wish practical, everyday knowledge but do not care to study Astrology.—Bernice Maxwell.

Yi-King-Tao by Veolita Park Boyle. Published by the New Publishing Co., Chicago, Ill. Price, boards, \$2.00, through the Theosophical Press, Wheaton, Ill.

"Numerology carried to the Nth degree," although the writer objects to the term numerology as in itself being too elementary.

Tao is the Path teaching the way of life by the science of name and number. You may know the relation of your name to the elements and the effect of the seasons on the organs of the body. You may tell your own future by the action of letters in relation to events, and find your tone in nature which enables you to harmonize with your world.

In addition to the instructions one gets from Tao, the Hebrew and Egyptian Cabbalas are interpreted, that man may learn to regulate his life for good living.—V. B. H. D.

Spiritual Economics, by John Emery McLean. Published by Henry George Foundation of America, Pittsburgh, Pa. Price, paper, 75c, through the Theosophical Press, Wheaton, Ill.

This book of 112 pages is an especial appeal to ministers and to the heads of religious organizations, to accentuate teachings which will promote better understanding of economic conditions in the present industrial situation; to interest their congregations in the spiritual status of governments, and in big social problems, which must occupy every thinker of this modern age, with its many perplexities and conflicts, rather than dwell exclusively upon theological views, relating to doctrines and dogmas, which are driving many, especially the young and practical people, from the churches.

The author's arguments for getting rid of poverty and unemployment, war, and crime are based upon Henry George's theory; that is, the Single Tax, that land alone should bear the weight of taxation, be taxed to its full value, and all improvements thereon should be exempt.

The book is well written and clearly shows that although the spiritual development of the individual is necessary at this stage of the world's history, yet still more is it of paramount importance that attention should be called to the deliverance of nations and races from the depredatory action of monopoly. This cannot be done unless some plan be worked out for the diminution or even destruction of its power.

There is much valuable information given of the actual social conditions which prevail in so-called Christian civilization, and every reader interested in social evolution will find the book worthy of serious study.—Maude Lambart-Taylor.

Rectification of the Horoscope, by Robert DeLuce. Published by Llewellyn Publishing Company, Los Angeles, Calif. Price, cloth, \$2.50, through The Theosophical Press, Wheaton, Ill.

This is a study of equatorial arcs, formed in the first few hours after birth. Previously

such calculations have been laborious and many have not attempted to use them because of the trigonometrical and logarithmic calculations involved. The arcs used in this book are only those which experience has proved are powerful in effect. They are the most accurate means of judging the time in life when the potencies of the natal period are due to become manifest.

The Philosophic Way of Life, by T. V. Smith. Published by University of Chicago Press, Chicago, Ill. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

A valuable and important contribution to a philosophy of life, which incites one towards the attainment of blessedness in daily living. The author examines four different methods of realizing happiness, the religious, scientific, social and aesthetic; he considers Josiah Royce as the guide in the religious way; William James the guide in the scientific way; John Dewey as the guide in the social way; and George Santayana as the guide in the aesthetic way. He gives a concise outline of the different theories and arguments of these four authorities, and states his own agreement with or disagreement from each philosophy, concluding with an eclectic philosophy of his own deduced from what he considers best in the ideas of all four.

Written in terse, clear English, the book commands the attention of all vital thinkers, and to the student of philosophy it is of untold value.—Maude Lambart-Taylor.

The Evolution of Spiritualism by Harvey Metcalfe. Published by Hutchinson & Co., London, England. Price, \$2.75, through the Theosophical Press, Wheaton, Ill.

It is told by the author's brother, in a short preface that the book was written while the writer was still in his teens, but this need not alarm the reader, for the book is in no respect amateurish. Rather one realizes the truth of what has many times been said, that old and wise egos are trying to steer humanity's ship into the right Path. The work has been brought up-to-date but has not been revised.

It begins with the awakening of self-consciousness as the period when the idea of spiritualism first dawned on man, and cites its descent into ordinary witch craft and such orgies as the human sacrifices of the early tribes. As the centuries passed, the Knowledge of a true spirituality, to save man from materialism, was recognized by the handful of thinkers, to be a need of the race, to give them a moral understanding.

The reader is carried through India, the Mother of Religions, with Patanjali as an exponent of practical psychology; through the Egyptian feasts and worship of her oracles.

There is little of what we know as spiritualism or religion, that has not been touched upon, even to the popularity of the Ouija board, and after giving the reader a concise account of spiritualism in England at the present day, the writer completes an excellent history, with a Psychic Theory of Life.—V. B. H. D.

The World of the Blind, by Pierre Villey. Published by MacMillan Co., Chicago, Ill. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

This is a psychological study of the blind, written by one who has been blind since he was four and a half years of age. Thus Professor Villey received his education entirely after the loss of his sight. Notwithstanding this handicap, he successfully pursued a course in college and passed his examinations. He is now professor of literature at Caen University. For this book he was awarded a prize of 50,000 francs by the French Academy of Moral Science.

The book is not, as one would expect, a personal narrative of the author's experiences. It is a thoroughly scientific and exhaustive study of the psychology of the blind, and the subject is handled in an entirely impersonal manner. Only here and there does the fact become apparent that the writer himself is blind. The various problems which must be solved by the blind in their daily life are discussed and many methods whereby they can, and do, support themselves are described.

The book is a most interesting psychological study and must prove of great value to those who are interested in the work of helping the blind to become self-supporting and independent.—John McLean.

Some Exponents of Mystical Religion, by Rufus M. Jones. Published by the Abingdon Press, New York City. Price, cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.

These New Era lectures were delivered at the University of Southern California in 1929. They are an effort to explain the mystical experiences of religious life, from the lecturer's point of view. There is so much discussion in this modern age as to whether mysticism is a realization of union with God through man's spiritual intuition, or merely a pathological condition of nerves affecting the emotions. It is gratifying to read a common sense attitude towards such an inward experience. The author favors practical mysticism, the mysticism which gives faith and courage to deal with the intricate problems of social conditions, and the perplexities of daily living. His chapter on Plotinus, whom he considers as the Father of Western mysticism, appeals to the student as giving a very clear outline of a mysticism, difficult for the ordinary reader to understand. There are lectures on "The Influence of the Mystics on Martin Luther;" the "Mystical Element in Robert Browning;" "The Mystical Element in Walt Whitman;" and "Mystical Life and Thought in America;" all subjects intensely interesting to those of mystical temperaments, and proving that mystics though they may be criticized by the general public as dreamers, often show their efficiency in practical action in the scheme of material life.—Maude Lambert-Taylor.

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